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For the Herald and Journal

BIOGRAPHICAL NOTICES OF EARLY METHODIST PREACHERS.

REV. ASA HEATH.

Bro. Stevens:—After deferring a long time, being pressed by the importunities of friends, I have ventured to attempt to sketch a few fragments of thought respecting my life.

I was born in Hillsdale, Columbia Co., New York, July 31, 1776. My parents, Bartholomew and Ann Heath, were born in Connecticut, and were by profession Congregationalists. Strict in morals, and in outward ceremonies, my father took much pains to impress religious duties upon his children. When a child, I have often wept under his moving exhortations and warnings, yet I have heard him say he never had known what we call Christian experience, but like Cornelius of old was a devout man. I was early taught to say prayers, and became accustomed to daily, but heard little, and knew nothing of experimental religion till thirteen years old. About this time my brother Daniel, two years older than myself, spent a month at some distance from home, where he was Rev. F. Garrettson, and heard Rev. Samuel W. Wagoner preach once. This was in Sheffield, Berkshire Co. My father then lived in Egremont. When Daniel came home, he had much to tell us about the Methodists. We had never heard of them before; they were just commencing labors in New England. This was in the summer of 1789. My brother Daniel had been remarkably serious for some time, and was thought by his friends and acquaintances to be a very good Christian; he was quite familiar with the Bible, but had for two or three years given up going to meeting, as he said he could get more good by reading his Bible at home than by hearing a dry sermon read at meeting; he would be glad, he used to say, to go to meeting if he could hear spiritual preaching, and believe he could enjoy that blessed privilege; but when, or in what way, he could not tell until he saw Mr. Garrettson. When he first saw him, he said within himself, this is the man; this is a minister of Christ. He soon obtained Mr. G.'s *Journal*, Methodist hymn book, and *Large Discipline*, which contained "Doctrinal Tracts," from which we learned the leading and general features of Methodism; with these we were well satisfied. As Daniel and I were at work one day in the barn, we paused a moment, and he, looking at me affectionately, said, "Brother, I want to pray with you." We knelt down on the barn floor and prayed. This was the first time I had ever seen any one kneel to pray, and he prayed as I had never heard one pray before; he seemed to converse with God in prayer, and yet, strange as it then seemed, this dear brother said he was not a Christian, but was desirous to become a Christian. It was perhaps two or three weeks after this that he obtained evidence that he was born of God; he was then happy, and wished me the enjoyment of the same blessing, which I now greatly desire. As we slept together, he used to pray with me by the bedside every night. I used to kneel down with him, although it was a new, and then a strange thing. One night as he was praying a strange and strong impression rested on my mind to pray vocally when he closed. I seemed to say to myself, "I can't; I don't know what to say;" something whispered within, "Open thy mouth and I will fill it;" I knew not what to think of it; I had never heard of any one having impressions of duty; we rose up without attempting it, but I named it to my brother, who encouragingly said it must be from the Lord, who had better make the attempt, it can't harm you. We turned directly around, knelt down together; I opened my mouth, it was filled inwardly, and my heart too, with such views and feelings as my pen and tongue can never express. At this time, and for two years after, as far as I know, that brother and myself were the only persons in that town who professed experimental religion. One thing is certain, we were the only ones that were called Methodists. I had not at that time seen a Methodist preacher, nor till some months after, yet I was decidedly a Methodist in head and heart. There was no Methodist preaching in the town, but great opposition, false reports, and great reproach thrown upon the very name of Methodism, so that we were a proverb, and a by-word among the people of the aged disputing, and the young laughing us to scorn. We had no outward helps, nor words of encouragement. Our father was for several years much opposed to the idea of our being Methodists. He was at length prevailed on by his brother-in-law, and went some distance to hear for himself. Myself, brother and sister went in the sleigh with him; the preacher's name was Andrew Harpending; this was the first Methodist preacher I ever saw, and his looks, manners, and preaching are as fresh in my recollection, and more so than some that I have seen and heard within six months.

His text was Matthew 19: 27. It was a good sermon. My father admitted that he had never heard a better one; but yet he feared that the Methodists were the deceivers that should come in the last days to deceive, if possible, the very elect. My brother used to reply if possible, not dangerous, and if it must be so, the purposes and decrees of Infinite wisdom must be right, if so it was wrong to oppose what was right. Our father, however, could not be reconciled to unconditional decrees respecting our final destiny, but satisfied himself by saying the doctrine of election is a mystery that no man can explain or comprehend. Our two elder brothers were living at this time in Connecticut; they both under Methodist instrumentality embraced the Savior. They used to come home occasionally to see us; and we then could have quite a prayer meeting; but Daniel and myself used to pray together daily, and were enabled by grace to hold on under all opposing influences.

When I was about sixteen, I was put an apprentice to the blacksmith's business in Cornwall, Connecticut; I served till twenty-one. My master and mistress were opposed to the Methodist, and labored hard to have me attend their own meeting, (Congregational.) They had no religion, yet I wished to please them as far as I could with a good conscience; but I soon found that Methodist did not profit me. The Methodists had preaching only once in two weeks, and prayer meeting when no preaching. I had to go every Sabbath, and generally alone, and directly by the Congregationalist meeting, and found there was only one right onward course for me, and I must decide and act for myself, let others say as they would. Little did I think, at that time, that I should ever attempt to preach the gospel, yet I sometimes my brethren would suggest to me, (imprudently I thought) your trade will be of little advantage to you, you will have to follow a very different employment. Before my apprenticeship ended I had

some strong and strange conflicts upon the subject of preaching, but could generally silence them in one way or another, and when I obtained my freedom I was resolved to give no place to the idea of preaching. How can I preach? I surely have no qualifications for such a work. Beside, I have spent so much time to prepare for business, my worldly prospects now are fair, and duty seems to demand my diligent pursuit of the business for which I have been so long preparing. My friends expect it of me, and how can I give it up? I immediately hired myself out as a journeyman with good wages and fair prospects. But ah! I was led by a way which I knew not, and in paths that I had not seen, for in less than four months my business in this line closed up, and all my worldly prospects changed. For several months I made some resolutions to preach, but strove hard to be excused, but all my excuses seemed unavailing, and my calculations and efforts in worldly matters resulted in disappointment. Finally my health failed, and I became unfit for manual labor; I must preach, or die, or do nothing. At length, by the advice of brethren, and to alleviate the conflicting struggles of thought which were pressing me down, I ventured, strangely venturing forth, on the 12th of July, 1798, I mounted my horse, in company with, and under the direction of the Presiding Elder, Rev. Sylvester Hutchinson, a most courageous and valiant man, well suited to the times which tried men's souls. He took me to Cambridge Circuit, Northport, N. Y. This Circuit had been greatly enlarged by the indefatigable labors of Lorenzo Dow, and T. Dewy, and was intended to embrace in addition to the old Circuit, all that part of Vermont lying between Lake Champlain and the Green Mountains to Canada line, requiring, (as Mr. Dow calculated,) 600 miles travel, and between 60 and 70 preaching places. But on my arrival at the Quarterly meeting, it concluded to divide, and make two four weeks' circuits. My lot was to take the old circuit with Bro. Dewy; and Bro. Dow was to take the new half formed circuit, and fill the various appointments he had given out, &c. I commenced on Monday, rode twenty-five miles to Lake George, preached, and met the class. Tuesday, rode thirty-six miles, preached twice, and on Friday arrived at the same. On Sabbath about twenty miles, four congregations, met three classes. Having at the like rate compassed this old circuit, I was directed to exchange with Bro. Dow, while the older preachers should attend Conference, which was held in Sept. in Granville, Mass., this year. This circuit was new and thinly settled; Methodism was new, and in some places unknown; there were very few members, but great attention, and in some places great revivals. In Brandon I preached the third sermon ever preached by the Methodists; here I formed the first class I had ever formed; twenty-five were admitted, all of whom, and many more were awakened under Bro. Dow's first sermon, four weeks before. His influence was wonderful at that time. The next Sabbath I spent with Rev. Joseph Mitchell. He was a flaming preacher, (I think this was in Starks.) I preached part of the day. E. Hedding, (now our venerable senior Bishop) was present, and resolved from that day to be a Christian. I went the length of the circuit to the Candana line, through a tier of back towns from the lake, and returning on the Lake shore towns, which were then thinly settled in a wilderness state. At Vergennes I was taken sick of "Lake fever," and confined four weeks in a log cabin, where were children, parents, and grand-parents, all strangers to me, and some Methodists, but they were kind and humane. While here, Conference held its session, and Bro. Mitchell returned and informed me that I was admitted, and appointed to Pomfret Circuit, Connecticut, three hundred miles distant from the place of my then confinement. It was a matter of great doubt with my physician and myself whether I should ever leave that place. But it pleased God to restore me so that I at length reached my Circuit, where I labored with Rev. D. Ostrander till our Quarterly Meeting, in February, I think, when I was taken to New London Circuit by my Presiding Elder, S. Bostwick, an eminent man. I travelled New London Circuit till next Conference, which was held in New York, 1799, when I was appointed to Kennebec Circuit, Province of Maine; this Circuit then included all the settlements on Kennebec river all above what is now Waterville, including Starks and Industry on Sand river, and was a two weeks' Circuit. I arrived on this Circuit, I think, sometime in July, so that in about twelve months I had labored more or less on six different Circuits, which were more than six hundred miles apart at their distant extremes as I passed through them—a pretty good seasoning for a green hand at first. But I must stop here for the present.

ASA HEATH.

For the Herald and Journal.

PRESIDING ELDERS—THEIR QUALIFICATIONS.

I propose offering a few thoughts on what appears to me important qualifications for the office of Presiding Elder. As desirable in the office, I notice—

1st. An appropriate style or manner of piety. It is not enough that a man in this office be deeply, universally pious. Hence not every one eminently holy is qualified for the office. The manner of his piety should be, (1) *Easy and unaffected*. He should be ready on all fitting occasions to converse familiarly and pertinently on the first principles of religion, and on the deep things of God—inviting rather than repelling approach, adapting himself to the meekest capacity. (2) *Uniform*; not subject to "fits and starts," but constant, compelling confidence by its ever abiding, ceaseless manifestations. (3) *Gentlemanly*, in the sense of the apostle, "be courteous," giving no offence in anything, that the ministry be not blamed. Mingling as he must in every grade of society, looked up to by his junior brethren, and by all considered as occupying an elevated responsibility, it cannot be unimportant that he study to please all for their good to edification; that he avoid whatever is uncouth, low, and unseemly on the one hand, and on the other, (what is equally removed from true Christian courtesy) dandy airs, affectation, haughtiness and pedantry. As an indispensable qualification for this office I notice—

2d. Uncompromising fidelity. Sustaining such responsible relations to the Bishops, the Conference, the preachers, and various charges on his district and the church at large, he needs great intellectual and moral strength, so to balance and adjust conflicting interests and claims, amidst the insinuating, formidable and distracting influences continually assailing him, as not to betray or compromise even in appearance the momentous trusts committed to him. Fidelity to the charges or societies requires that he care-

fully study their real wants, embarrassments, resources and claims, and provide for them a preacher adapted to their situation; to the preachers that he deal with them kindly, pointing out what he deliberately thinks detrimental to their usefulness, fairly present them in the Annual Conference, and in the Cabinet, suffering no personal prejudice or preference to bias his judgment to their disadvantage, or the injury of the charges to which they may be appointed. It is more than questionable whether a Presiding Elder does his duty to a preacher or the society he serves, when on reliable information that there has been a marked neglect of pastoral labor, he fails to admonish, as the case may require, and in case of persistence in the neglect, to properly represent it at the Annual Conference. When the question is asked, "Is there anything against Brother A.?" and the Presiding Elder knows he has been dilatory, unfaithful and inefficient in worldly matters, he should not merely remark in a half serious way, as though fearful of his reputation for popularity, or his office were perilled, that "the people would have been better pleased if Brother A. had visited them more frequently," and with this let him pass—he approximates, if he do not actually reach a species of recreancy to the interests both of the preacher and people, which he is bound by the most sacred obligations to guard. Fidelity to the Bishop requires a Presiding Elder to do the whole duty for which he is appointed; which must engross his whole time. He cannot be faithful to the Bishop and the church at large, and at the same time embark upon the sea of political agitation, identifying himself with a political party, permitting his name to go before the public as a candidate for official station. There is an utter incompatibility between the office and duty of a Presiding Elder and that of the champion of a political party. I can conceive of no circumstances under which an attempt to combine the two things would be justifiable.

3d. Devoted attachment to our doctrines and Discipline. I would not have a Presiding Elder bigoted or vain-glorious; but I would have him above suspicion as respects his integrity to the church. When this official proves recalcitrant and betrays the trust reposed in him by lending his sanction to idle and bootless agitations, not deigning himself "as a son in the gospel," but contravening the will of his Bishop, and the reasonable wishes of the better portion of the church, under a pretence of preventing secession and uncontrollable evils, he gives but too conclusive evidence, (his assertions to the contrary notwithstanding,) of being wanting in that intelligent attachment to the church which I regard as an indispensable qualification for this office.

I would further have a Presiding Elder's attachment to our economy such that he can without scruple read our excellent forms of prayer in the administration of the sacraments, and not by substituting something of his own give an impression that he thinks it of little importance to have "all things done decently and in order."

Finally and above all, I would have a Presiding Elder full of faith and of the Holy Ghost, commending himself by a blameless life to the confidence and affections of his brethren in the ministry and the church at large.

SINCERITY.

March, 1848.

For the Herald and Journal.

DR. BOND ON THE PROPERTY QUESTION.

Dear Brother:—I have read Dr. Bond's plan for the division of the Book Concern, in a prospectus proportion between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and likewise your reply to it of the 15th inst. As far as I can judge of Dr. Bond's plan, founded upon the opinion of Judge McLean, that "it is competent for the General Conference, by and with the concurrence of the constitutional number of members of the Annual Conferences, assembled, to suspend one of the Restrictive Rules for a definite purpose," it is, that the General Conference, as aforesaid, have a constitutional authority to suspend one of the Restrictive Rules. I seriously doubt this. To suspend the operation of a rule, is the same as to destroy it during the time of such suspension. Now what part of the proviso annexed to the restrictive articles, gives any such authority, either to the General Conference, or to the Annual Conference, or both together? In this proviso a method is pointed out by which two-thirds of the General Conference, on the recommendation of three-fourths of the members of the Annual Conferences, "shall suffice to alter any of the above restrictions, excepting the first article;" but there is no authority given in either of the ways pointed out to DO AWAY entirely, or to DESTROY for the time being any one of the above restrictive articles. You may indeed alter, or modify, but you cannot suspend for a moment either of them.—And it is well this power is denied, either to three-fourths of the Annual Conferences, or in any other way, to do this awful work. Let this doctrine prevail, and the General Conference may, in the manner pointed out in the proviso, suspend for any length of time they please, the binding influence or operation of "any part of our rule of government, so as to throw away Episcopacy, or destroy the plan of our itinerant general superintendency;" may "revoke or change the general rules of the United Societies;" may "do away the privileges of our ministers or preachers of trial by committee, and of an appeal;" may "do away the privileges of our members of trial before the society, or by a committee, and of an appeal;"—for there is no stronger limitation to any of these articles than there is to the one respecting the produce of the Book Concern and the Chartered Fund. If, therefore, either of these can be suspended, for any length of time, either shorter or longer, the whole government of the church may be suspended, the moral rules of the societies revoked, the privileges of our preachers and members done away, and thus the heritage bequeathed to us by our fathers may be thrown open to the wild beasts of the forests, and all our pleasant fields destroyed.

It seems somewhat surprising to me, that a man who has been such a stickler for the strict construction of the constitutional provisions in other respects, not allowing even the law of necessity to interfere with its strict letter, though manifestly entirely within the spirit and design of the constitution, should now plead for such an entire overthrow of all our constitutional provisions as would prostrate our whole government, and introduce universal anarchy and misrule.

Do I magnify the evils resulting from such a construction of the proviso annexed to the restrictive rules? By no means! For if the word *alter* may be so construed as to mean the same thing as to *suspend*, that is, to destroy the

force of it for the time being, then have we no security for any part of our government, rules or regulations. To alter is not to destroy. Nay, if this be the construction, the General Conference itself may be destroyed; for if the other articles may be suspended in their operation, so as to be of no force for the time being, then may the second article, which provides for the number of delegates composing the General Conference, be also suspended. And thus this loose construction would give authority, not only to destroy Episcopacy, the General Rules, the privileges of our ministers and members, but also to annihilate itself.

I do not see, therefore, any constitutional method by which the General Conference can be authorized to divide the property of the Book Concern and Chartered Fund, other than that which was pointed out by the last General Conference; and I apprehend that it will be found upon experiment that the provisions of that Conference for the division of the Church, provided a certain contingency occurred, will be equally good, if indeed not better, than any which may hereafter be devised—notwithstanding the violent opposition of some, and the honest scruples of others, against them. Your plan indeed would be perfectly constitutional, and if accepted by the South, would be far better for them and equally just for ourselves.

N. BANGS.

Brooklyn, March 18, 1848.

For the Herald and Journal.

A RARE PLACE.

Mr. Editor:—In your last paper there is an item from the Philadelphia Sun, stating "that in the village of Branton, N. J., comprising a population of 800 inhabitants, there is not a drunkard, and no place in which intoxicating liquors can be obtained."

Now, Sir, "I can tell you a story worth two of that." In this town, (Tisbury) containing 1740 inhabitants, 1000 of which are comprised in this village, we are not only without a drunkard, and without a place in which intoxicating liquors can be obtained, but we are also without a gambling house, without a billiard room, without a bowling alley, and without a house of ill fame; and also, as a necessary consequence, we are without an almshouse—it not being needed—and but two families that to our knowledge ever required aid from their neighbors. That we have five churches, together with a "pretty smart sprinkling" of school houses, may serve somewhat to explain these extraordinary moral phenomena to the "wiseacres" in political science.

And, by the way, as we are speaking of our place, Mr. Editor, does all the world know that this little of the sea, affords as many advantages as a watering place, as almost any other in the Union? The Vineyard Sound, which separates us from the main land, and which is the great thoroughfare of half the commerce of the nation, and which is ploughed by a thousand keels, often affords some of the most enchanting scenes. Its beautiful waters abound in the finny tribes, especially the delicious *tautog*, to tempt the skill of the angler. Our island, together with the Elizabeth Islands in our neighborhood, are almost the only places in New England in which the wild geese are yet found. From Edgartown, or this place, to the famous Gay Head, with its curious formation of white, and black, and blue, and red clays, and fossil remains, a distance of twenty miles, is a fine "drive," with a "pretty considerable" wigwag, and also a "native" to be seen now and then. Some of our highlands, on the Northern and Western parts of the island, also afford some of the most extensive and delightful prospects of any place on our whole seaboard. Our village has one excellent public house, whose table is well supplied with all the luxuries of the season, both of the sea and land, and at very reasonable prices; and another is to go into operation shortly. Here also, as civil a population as can be found elsewhere.

A ride and sail, by steam, of about five hours from Boston, all for less than \$2.50, will bring passengers to this place, and your good friend Col. Hatch, who will be found on the road, will politely give travellers all necessary advice and directions, "gratis."

Religious and sober people, especially, who wish to spend a few weeks of the hot season away from the heat and dust of the city, and to enjoy our delightful sea breezes, and to bathe in our cool blue waters, and who cannot be well pleased with much that is exhibited at our fashionable watering places, would do well to turn their attention this way.

S. W. COGGESHALL.

Holmes' Hole, March 13.

BUNYAN'S RELEASE FROM PRISON.

The following narrative, giving the true history of Bunyan's deliverance from Bedford jail, where he had been confined twelve years for preaching the Gospel, is extracted from the "Life of Bunyan," by Mr. S. B. Wickens, of this city, published at the Methodist Book Concern. The circumstances which it relates were only brought to light about four or five years since, and we have not seen them published in this country except in the work above mentioned.—Christian Advocate.

Much obscurity has hitherto rested on the subject of Bunyan's deliverance from prison. He himself says nothing about it; but all his early biographers attribute it to the interference of Dr. Barlow, afterward Bishop of Lincoln. Recent researches, however, have brought to light the fact that he owed his enlargement to the influence, not of a Bishop, but of a Quaker. The evidences of this fact are found in a letter from Ellis Hookes, a Quaker, to George Fox, the founder of the sect; another letter from the same to Fox's wife; and an auto-biographical narrative, published in 1725, entitled, "The Christian Progress of George Whitehead," who was also a member of the Society of Friends. Extracts from these have lately been published, from which we have condensed a relation of the circumstances which led to Bunyan's release, which took place about the close of 1672.

Charles II., after his defeat by Cromwell, at the battle of Worcester, in 1651, barely saved himself from falling into the hands of his conquerors. After many privations and narrow escapes, he at length succeeded, in company with a few trusty followers, in reaching Shoreham, a little town on the coast of Sussex, whence he escaped into France in a small fishing vessel, the master and mate of which were Quakers. When the vessel reached the French coast, the mate, Richard Carver, carried the King ashore on his shoulders. Carver was restored to the throne in 1660, but Carver made no application for any reward for his service till Jan. 1670, when he called on the King, "who knew him again, and was friendly to him, and told him he remembered

him, and of several things that were done in the ship at the same time." He told the King that "the reason he had not come to him before was, that he was satisfied in that he had peace and satisfaction in himself, and that he did what he did to relieve a man in distress, and now he desired nothing of him but that he would set Friends at Liberty who were great sufferers, and told the King that he had a paper of one hundred and ten that were premeditated, that had lain in prison six years, and that none can release them but him."

"The King took the paper, and said that there were many of them, and that they would be in again in a month's time, and that the country gentlemen complained to him that they were troubled with the Quakers." The King promised to release six; but Carver, not content with this, soon after went again to Charles, in company with another Friend, one Thomas Moore. He had, we are told, "a fair and free opportunity to open his mind to the King, who was very loving to them, and promised to do for him, but would him to wait a month or two longer." After this, Whitehead and Moore called on the King, and renewed the request. The King listened to their application with attention, and granted them liberty to be heard on the next council day. "And then," says Whitehead, "Thomas Moore, myself, and our friend Thomas Greene, attended at the council-chamber, at Whitehall, and were all admitted in before the King and a full council. When I had opened, and more fully pleaded our suffering friends' cause, the King gave this answer: 'I will pardon them;' whereupon Thomas Moore pleaded the innocence of our friends—that they needed no pardon, being innocent; the King's warrant, in a few lines will discharge, 'for where,' said he, 'the word of a King is, there is power.'" To this, Charles replied, "O, Mr. Moore, there are persons that are innocent as a child newborn, that are pardoned; you need not scruple a pardon;" and Sir Thomas Bridgman, the lord keeper said, "I told them that they cannot legally be discharged but by a pardon under the great seal."

On the 8th of May, 1672, a royal order was given "at the court of Whitehall," setting forth that "his majesty was graciously pleased to declare that he will pardon all those persons called 'Quakers' now in prison for any offence committed only relating to his majesty, and not to the prejudice of any other persons; and it was thereupon ordered by his majesty, in council, that a list of the names of the Quakers in the several prisons, together with the causes of their commitment, be and is, herewith sent to his majesty's attorney-general, who is required and authorized to prepare a bill for his majesty's signature, containing a pardon, to pass the great seal of England, for all such to whom his majesty may legally grant the same." Letters were also sent to the sheriffs of the different counties, directing them to prepare the required lists, and forward them to the council board at Whitehall.

Baptists, Presbyterians, Independents, and other sects, "hearing of this," says Whitehead, "and seeing what way we had made with the King for our friends' release, desired that their friends in prison might be discharged with ours, and have their names in the same instrument." They went, therefore, to Whitehead, and earnestly requested his advice and assistance; whereupon, he adds, "I advised them to petition the King for his warrant to have them inserted in the same patent with the Quakers, which accordingly they did petition for and obtain; so that there were a few names of other dissenters who were prisoners in Bedfordshire, Kent, and Wiltshire, (as I remember,) in the same catalogue and instrument with our friends, and released thereby, which I was very glad of; for our being of different judgments and societies did not abate my compassion or charity towards them, who had been my opposers in some cases. Blessed be the Lord my God, who is the Father and Fountain of mercies; whose love to us, in Christ Jesus, should oblige us to be merciful and kind to one another."

When the instrument was ready for delivery, the Friends were alarmed at the amount of fees legally payable upon it; for the Dissenters in England were then, in general, both poor and needy. The usual charge was a fee of above 20 for each person, and as there were above 100 names named in the instrument, the fees, at the customary rates, would have amounted to about £10,000. The Friends, therefore, applied once more to the King, and the following order was forthwith issued:—

"His majesty is pleased to command that it be signified as his pleasure to the respective officers and sealers where the pardon to the Quakers is to pass, that the pardon, though comprehending a great number of persons, do yet pass as one pardon, and pay but as one."

"At the Court of Whitehall, Sept. 13, 1672."

The pardon was dated the same day, and some of the Quakers carried the deed round the kingdom. "The patent," says Whitehead, "was so big and cumbersome, in a leather case and tin box, with a great seal on it, that Edward Mann was so cumbered with carrying it hanging by his side, that he was fain to tie it across the horse's back behind him."

The original patent fills eleven skins of parchment, and is still preserved among the records of the Society of Friends. In this document he names of Bunyan and some of his fellow prisoners in Bedford jail are thus mentioned: "Johanni Fenn, Johanni Bunyan, Johanni Dunn, Thomas Haynes, Simoni Haynes, Georgio Farr, Jacobo Rodgers, Johanni Rush, Tabitha Rush, and Johanni Carver, prisonarii in communi galearum comitatus nostrae Bedfordiae."

Thus it appears that Bunyan owed his release to the Quakers, and the Quakers their pardon to the King's recollection of the master and mate who took him on board their boat at Shoreham, and effected his escape to France, after the fatal fight at Worcester.

*Note. That though we had this warrant from the King, yet we had trouble from some of the covetous clerks, who did strive hard to exact upon us.—Whitehead.

THE SECRET OF DYING GLADLY.

Believers, behold here the secret of dying! "These all died in faith," Heb. 11: 13. Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is sweetly submitted to his Father's will; he makes it a religious act to die. Just as Jesus himself commended his human soul to his Father, saying, "Father, into thy hands I commend my spirit;" Luke 23: 46; so his believing disciple commends his soul to Jesus, and through him to the Father. Here, I repeat, is the secret how to die happily. To those who know not that secret, it is a fearful thing to die. It is a

serious matter for any. But to the worldly-minded and ungodly, if not past feeling, to die must be as one of the heathen philosophers (Aristotle) confessed it, "of all formidable things, the most formidable." Only mention a neighbor's death in a gay circle; lo! you have thrown a gloom over the whole assembly; all are evidently sorry that the topic was introduced. The ancient Romans would not mention death in plain words, if they could avoid it, but only by circumlocution and implication. The heathens, at this day in like manner, "shun all conversation on death, as most repugnant to their feelings;" I quote the words of an eye-witness; "they account it the height of cruelty to speak of the probability of a sick friend's death, even to his relatives." Even serious Christians are often in bondage through fear of death. It is such a venture; a mistake may be so fatal; to go before God is so awful; judgment will bring to light such secrets; that many think, How can I die? yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day; and then, when your dying day comes, again approach the Savior and say, "Lord, I hear thee calling for my spirit; I see the wagons sent to fetch me home to thee; in the hand of death I recognize thy hand of love: thou askest for my soul; take it, for it is thine. Do with it what thou wilt; I have given it to thee to be washed in thy blood, and sanctified by thy spirit; I am sure thou wilt do it no harm!"

Does a thought here arise, and what shall become of my poor body? Why, even if, like Stephen's, it were battered and bruised with stones murderously hurled, even were it burning at a stake, or tortured on a rack, you need not mind; look but that the soul be safe; and then, whatever may become of the body, Jesus will take care of thy dust and ashes. The remains of his faithful servants are to him the most precious parts of this material earth. They form a pledge of his final coming. For if your souls are truly his, he will hereafter raise up your bodies, glorious, incorruptible, immortal, like unto his own. Phil. 3: 21.—Hambleton.

A QUESTION OF VERACITY.

Some time ago the "Freeman's Journal," the organ of the popish Bishop Hughes, put forth the following declaration:—

"The Whig majority of the House of Representatives sent a committee of their body to the Rev. P. Donelan to inform him that he had concluded to elect him their chaplain if he would agree to serve."

This Donelan is a Romish priest, and such an announcement naturally produced some excitement, but on inquiry, members of the Whig caucus, who were present at all its meetings, declared the statement to be entirely untrue—a pure formation—no such committee ever having been sent, no vote having been taken on the subject, nor any proposals made in the caucus to elect Mr. Donelan. The New York Observer published the denial. Yet the "Freeman's Journal" insists that it was so in the following language:—

"Some weeks ago, the New York Observer thought fit to deny our statement respecting the chaplaincy of the House of Representatives at Washington. In reply, we had only to strengthen by further testimony the substance of our first statement. The Observer, apparently irritated, indulged in language rather coarse and unchristian, but by no means unusual in the columns of that paper. He referred to our statement in illustration of what he designated and imputed to us as 'A LYING SPIRIT!' This compelled us to prove to his satisfaction and that of the public, that if there was any lying spirit it was in the Observer. The Observer now by its silence admits the truth of this—and yet he has not had the magnanimity to acknowledge his mistake. We do not ask him to apologise for his rude and unchristian language, but what harm would it do him to acknowledge that he had been mistaken in the premises? and to promise, at the same time, that he will be more careful in future to ascertain beforehand the truth of what he asserts?"

The Observer is now holding the Bishop's journal to the point, and insists that it shall either prove its statements, by telling the names of the committee who waited on Mr. Donelan, or confess its oft-repeated falsehood. This a Jesuit will never do. All he will do will be to reiterate his falsehood, and stick to it. All Catholics will believe him of course, and as for others, why if they will not believe, anathematize them.—Christian Watchman.

JOHN QUINCY ADAMS'S RELIGIOUS CHARACTER.

Rev. M. H. Smith, in a sermon recently preached to his people, and published in the Boston Recorder, speaks from intimate personal acquaintance of his religious views; having been for some time his pastor in the city of Washington. He says:—

"That he was a Calvinist I do not believe. He was not a sectarian, nor a party man in religion. That his religious opinion coincided more fully with the system called Calvinism than any other, I have the best reason for believing. Had the ancient church in Quincy taken the other side of the controversy that some years ago agitated New England, Mr. Adams, I doubt not, would have been without any change of theological opinion, an open member of the Orthodox Church. His connection with the church at Quincy, resulted from the fact that it was the ancient church of his fathers."

Nearly twenty-five years ago, he purchased a pew in the Second Presbyterian Church at Washington.—Since which time, when he has resided in the city, he has made it his regular place of worship.

The church Mr. Adams attended became embarrassed. That the house would be sold under the hammer seemed inevitable. He came forward and advanced nearly \$2,000, and relieved the church. Every dollar of that sum he expended for public worship in that house. He deducted year by year his pew tax till the whole was paid.

Mr. Adams said to me this:—"I hold in great distrust all my early opinions on religion. As I advance in life, I feel more and more distrust of all self-formed opinions. I throw myself back upon the simple word of God. I receive what that teaches. I go where that leads. I should not, I suppose, be considered fully orthodox, according to the standard of the Presbyterian Church. But I am not so far from them as people generally imagine. I enjoy the worship of that church. I am edified by its ministry."

Women have sweet voices, which is proof demonstrative that they were never intended for scolding.

HOW TO RECEIVE THE NEW PREACHER.

To the Methodist within the bounds of the N. E. Conference.

Dear Brethren and Sisters:—Many of you will soon receive from Conference a new Pastor; and to yourselves as well as to him, the important question is, how should you receive him, and continue to treat him? May I be permitted to say a few words to you on this point?

But allow me first, to suggest a thought or two, as to your views of your next preacher before you know who he is. Don't be too anxious about the matter. I pray you don't petition for a particular man, except in a very rare case. If you do, you depart entirely from the self-sacrificing, God-trusting spirit of Methodism. This practice, by far too prevalent, is exceedingly detrimental to the church. The spirit and practice of Congregationalism are completely out of place in our Ministry. Eschew such spirit and practice, dear brethren, or you cannot be happy and useful Methodists.

Having fully stated your wants and wishes to your Presiding Elder, offer the rest of your petitions to God. Entreat him to direct the counsels of the cabinet, that every appointment may be to his own glory. Be purely religious in your desires, and you can hardly be disappointed. But if you desire a preacher that will attract the greatest congregation, and please the largest number, especially of the worldly and wealthy, rather than a preacher that will save the most souls, then I pray Heaven that you may be disappointed! Every such church ought to be disappointed.

Obtaining, be Christians in this matter! Ask the Lord for the minister that will do you the most good. And whoever he may be, receive him as you would receive him from God; a precious gift from Heaven. How thankful would thousands of poor famishing souls be for the poorest preacher in the whole Conference! Are you more desiring than they?

As soon as your preacher arrives, pray to him that you are glad to see him. Kindly greet him, so far as he may need, in becoming pleasant situation among you. Furnish him with a convenient house, if possible, a little less than three miles from the chapel!—The good sisters can do much to make his home the preacher's family life at home. The writer has always found this to be the fact.

Don't think it will be officious, or saucy, if you ask him about the state of his purse. It may be full, but very likely it will be empty. At any rate, I advise you at once to find out the truth in the case; and see that your new pastor be not compelled to begin his career among you, by contracting a debt, among strangers, for something to live on! Another thing: don't go to scolding about your former preacher. Of ten this is done, and how unwisely! Brethren, sometimes attempt to insinuate themselves into their new preacher's favor, by intimating that the people will doubtless like the new pastor much better than the old one. But this is an entire mistake. For if the minister has common sense, he will readily conceive the idea that he is among a fault-finding people, who will probably soon complain of him, as they now do of their former pastor. Hence he will be led to fear that he shall not suit them; how then can he be happy in his new charge? But if brethren wish to please and encourage their new preacher, let them speak well of their former one. Thus will they show themselves a generous-hearted people, who are not hard to please; and who know how to appreciate their pastor's pious labors, even if they have not been crowned with signal success.

Again: do not complain to the pastor of each other, except in cases of immorality. If you do, very likely the member complained of will find it out, and feel exceedingly mortified that his faults have so soon been made known to the new preacher, whose good opinion he naturally desires. No conscientious minister can neglect this painful duty, so essential to the prosperity of Christ's kingdom.

Once more: remember that your pastor's great work is to save souls; and that his success requires the utmost possible harmony from worldly anxiety, and earthly care should be just as few as may be; that his thoughts, his desires, his heart, and his hands, may be free to work for God.

But, brethren, how can this be, unless you make timely and adequate provision for his temporal wants? If therefore you desire your own best good, if you want a revival, I pray you be liberal with your preacher in this thing. Don't starve him, nor stint him. Don't, O don't enter into a nice calculation as to how little he can make out to live on, provided he is strictly economical, and his wife very economical. Away with this stingy policy! It will disgrace and excite every church that adopts it! The greatest excellencies in all other respects, cannot atone for such selfish parsimony. Shun it, dear brethren, as you would the Asiatic cholera. Let him resolve that your preacher shall fare as well as the best of you. Such a policy will cheer the pastor, and bless the church. To this end, system is indispensable. Fix upon some plan for raising the preacher's estimate, that will, as far as possible, equalize the burden among the members, and friends who will give over the pastor's money as he wants it. Monthly, or quarterly payments are greatly to the advantage of all concerned. At any rate, carry out the plan you adopt, at least till you agree upon a better one. And never forget that this question has great deal to do with the spiritual interests of the church.

May I, also, dear brethren, remind you that you should be very careful of your preacher's reputation? His character is his capital, without which he cannot do the work assigned him. Let him be a man of good character! Defend it, sustain it, just so far as you can in truth. When you see or hear any thing seriously unfavorable concerning him, go to him at once, and meekly tell him the grievance; but don't, for your right eye, talk against him to others. If you do, depend upon it, he will not only not care, but he will be deeply grieved by it. Do not slander your pastor, unless you wish to hinder his success. Bear with him, as he has to bear with you. Don't afflict his feelings without good cause. Advise him when you please, but don't slander him. Let him be a man of his own way. Respect his officious if you can't respect him. Don't find fault with him, about every little thing. Don't be ready to say, "He is too harsh, too long, too loud, too fast, or too slow; he is partial; he don't visit enough." Now is a time to close your eyes, and not to be too quick to see the fault, and too free to talk about it. You have faults as well as he. Be willing to bear something, he bears much. Yes, pray, and bear it.

And yet, but one thing more: and that is, faithfully and unitedly co-operate with your pastor in his effort to save souls. He is doing a "great work." He needs help from Heaven, and from earth; from God, and from the church. O, my brethren, sympathize with him, stand beside him, help him in every possible way. Especially, pray for him. Pray, pray, pray constantly, pray in faith. If he is cold, burn him up by prayer; if he is strong, make him stronger. Be ready to labor as he directs, so far as may be. He is an officer in the army of Christ; as such, you should regard his wishes, as far as they are reasonable.

Above all things, hold on! Let not your affections cool towards him, without cause. Some brethren and sisters are very fond of the new preacher, for a time; but through the first, perhaps, to grasp his hand, they are the poorest to support him, and the first to leave him. They backslide from the pastor, if not from the Lord. Give me the friend that will prove his friendship by his work, and that will hold on longest; not the one who is the first and loudest, to make profession, but the feeblest in good works, and the first to desert.

But enough. Beloved brethren, I have written in all humility and kindness, and I entreat that you will exertion in the same spirit. May God bless you, and make the coming Conference the year of your best you ever enjoyed. Amen!

A LOVER OF THE ITINERANCY.
Worcester District, March 14.

*By the spirit and practice of Congregationalism, I simply mean the custom of preachers choosing their own charges, and of churches choosing their own ministers.

ERRATA.—Bro. Stevens:—Your printer made a mistake at the close of the fifth paragraph of my letter in the last Herald. Two words only were changed, yet they materially spoiled the sentence. I had spoken of some who received the witness immediately upon the work of holiness being wrought in the heart, and then added:

"But the witness is not always immediately given; it may be days, and possibly weeks, before the full witness is received. During this time the person may be conscious of having received a great blessing, but he does (not does) not call it sanctification, or perfect love. In such cases, he should acknowledge it, and hold it fast as a great blessing, with a steady faith, watching his peace, praying for light and power, (not pardon) that he may continually say from his inmost soul, 'I will be done.'"
A. KENT.
New Bedford, March 30, 1848.

Herald and Journal.

WEDNESDAY, MARCH 29, 1848.

THE FRENCH REVOLUTION.

The news from France, a synopsis of which we have laid before our readers, is of the highest importance. The new Revolution occurs at a moment when, by the rare concurrence of political events in Italy, Spain, Prussia, and England, its influence promises to be of a most extended and effective character.

There was justifiable cause for this movement of the French people. Twice before had they hurled the Bourbons from their throne, when, by the advice of the good and great Lafayette, (who himself followed the advice of the American Minister at Paris) they received Louis Philippe—a scion of the same degenerate stock—as "the best Republic for France," under her circumstances. Lafayette and his advisers, judging from the first Revolution, believed, notwithstanding the moderation of that of 1830, that the French people were not prepared for the popular liberties of a Republic. He believed that in the dynasty of Louis Philippe he was erecting a throne which would be "surrounded by republican institutions." The new King so promised in the most emphatic manner. For a season there appeared no reason to doubt his pledge. He was universally popular—"The Citizen King"—"the King of the Baricades." He walked the boulevards, unguarded, as a common citizen, and the people of France began to distrust their old suspicions of the inherent vitiation of the Bourbon blood. The "charter" which was to be the fundamental law of the new government, contained the outlines of a quite liberal system, and the friends of liberty in all the world looked to France, in her new and noble attitude among the monarchies of Europe, with pride and hope.

Seldom, if ever before, was hope more egregiously disappointed. The new monarch displayed ability—consummate sagacity—but it was soon apparent that hostility to popular rights and supreme selfishness, were at the bottom of his policy. The maxim of Louis XIV., *"l'état c'est moi,"* tacitly prevailed again in the Tuilleries, a little liberalized, it must be confessed—it was not quite "I am the state," but "My family is the state." The good Lafayette was cast off, and died lamenting that in trusting a Bourbon he had placed a traitor on the throne of his country. One after another the liberal provisions of the charter and the accompanying declarations of 1830 were virtually nullified, the strictest monarchical policy was gradually developed in the government, and vast military provisions, especially about Paris, were made in order to guarantee its permanence.

Repressive laws on the Freedom of the Press, the trial by jury, and popular assemblies, were successively passed. The law of 1836 against the press, virtually crushed its liberty, and since that date prosecutions, fines, and imprisonments of editors and publishers, have been almost incessant. The Charter of 1830 established the freedom of religion, and the Papal, Jewish, and Huguenot Protestant faiths were each endowed by the government; but the crafty monarch—himself nothing more in religion than a philosophical thief—knew that a faith debasing to the popular mind, like that of Rome, could alone consist with his retrograde policy, and devoted the influence of his government to the promotion of popery and the repression of Protestantism. The Jesuits were patronized; their influence became dominant in the French University, and the anti-Jesuitical professors, with Lamennais and Michelet at their head, were silenced, until the outraged public sentiment compelled the government to save itself by expelling its ecclesiastical agents.

The foreign agencies of the country were lent to the propagation of Popery. The case of Tahiti is known and reprobated throughout the Protestant world. The French Consul agencies along the Levant, through the interior of Asia Minor, in China, and among the South Sea Islands, are well known, not only by our missionaries, but by all the world, to be officially and specially subservient to the missionary schemes of Rome. Numerous and unquestionable testimonies could be cited in proof of the fact, were they necessary.

The Charter and laws would seem a clear protection of Protestantism at home, but these were subjected to the most stringent construction; and the civil courts were cruelly supplied with magistrates who were committed to the royal policy. Our religious journals have recorded, year after year, the legal oppressions of the French Protestants. They have appealed from court to court—from the lowest provincial tribunal to that of Cassation at Versailles, and have met an almost uniform denial of their rights as Frenchmen. The labors of the Evangelical party of the French Protestants have been intolerably harassed in this manner. Those good men have suffered patiently, but God has at last broken the power and hope of their oppressor, we trust forever.

One of the clearest designs of the French people, in the elevation of Louis Philippe, was not only the establishment of a liberal system at home, but one whose foreign relations should be on the side of popular progress everywhere. The pledges of the King were all of this spirit. The patriots of 1830, would have thrust him, with the rest of the Bourbon crew, out of the land, had they suspected that he was capable of knitting his family and national relations, with the antiquated political haec of Austria, Spain, Brazil, &c. Yet such has been his course; while retrenching the liberties of his own realm, the chief study of his diplomacy abroad has been to aggrandize his family by marrying his children into the old families of royal legitimism. The civilized world has been scandalized by his late proceedings at the court of Spain. Having effected the marriage of his son, the Duke de Montpensier, with the sister of the young Spanish Queen, his agency constrained the latter into a marriage with an imbecile cousin, and then, by management in her palace, alienated them, and corrupted her virtue—and all this that there might be a failure of a direct heir to the throne, in order to insure to the issue of his own son! Court scandal we know is likely to be exaggerated, but a doubt can hardly be entertained that the management of Louis Philippe in Spain, has been infinitely iniquitous.

While thus identifying his family and government with the old tyrannical royalty of Europe, for the purpose of restoring in France the ancient regime, under the new dynasty, he has spent millions in providing military securities against a reaction. Referring the Parisians to the disgrace of their capital by the entrance of the Allied Armies into it, he proposed to circumscribe it by stupendous fortifications, and thus prevent a recurrence of such a disgrace. Their vanity of course hailed the proposition. But in due time they opened their eyes and discovered that this immense expense had been made not only to defend, exteriorly, their city, but that the circumscription was adapted to fire upon themselves within, as well as their enemy without—that nothing could frown upon them from its heights to lay their houses in ashes in a few hours. The reader who will look into Dr. Durbin's *Travels*, will find there a plan of these fortifications, showing that their interior fire covers the whole area of the city, except the royal residence and an avenue.

*The French people (the royal agent in this affair) has since committed suicide; as the London Times says, through remorse for his mismanagement at Madrid.

But what is to be the upshot? What effect will this event have on awakening Italy, on the constitutional movement in Prussia, on the relations of Spain, the Austro-Italian question, and the cause of popular progress generally in Europe? We may hereafter refer to these questions.

ANTI-SLAVERY FAIR.—The "Massachusetts Female Emancipation Society," opened their Annual Fair, yesterday, at the Tremont Temple. This Society is under excellent management, and we feel persuaded that our Anti-Slavery friends could not choose a better medium through which to bestow their charities to the cause. We understand that an unusually large and useful variety of articles are on sale.

"Within the cycle of six hundred years,
Shine as a Babylon on whose towers appears
No brand of traitor—change the tree!
From the same stock, forever will there be
The same foul canker, the same bitter fruit."
Strike, Sicily, speak,
Uproot the cancer—never trust
The race again; down with it, dust to dust!"

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through which the Court could escape to the country if it should be found necessary.

The crafty monarch has found a congenial agent in his prime minister, Guizot. It is melancholy to trace the later history of that distinguished writer. Men of letters, who, especially of late years, have been almost universally in sympathy with the struggles of the people, must deplore the sad obscurity which has come over this great light of Europe. It has gone down, not only in a storm, but in the blackness of darkness. Guizot's personal history is familiar to the world. His early literary struggles, his poverty, his splendid writings, his participation in the events of 1830, have attracted about him the interest of all generous hearts and all liberal minds. He was a Protestant, too, and once could make sincere speeches before the philanthropic societies of his Christian brethren in Paris. He has written some of the noblest sentiments on the nobles of civilization and liberty, and yet—as for the perverting influence of power—this same great Protestant has allowed himself to become the instrument of the base and intolerable corruptions which the French people have indignantly booted out of France. Sad indeed must be the spectacle of this distinguished man, entering the chamber of Deputies, the other day, amidst shouts of a *bas Guizot!*—down with Guizot!—from the very guards on duty at his door; melancholy the constrained efforts to sustain his courage and dignity, amidst the clamors of the debates within, and the ocean-like roar of tumult which swelled to the heavens, without! Melancholy the contrast between Guizot, standing grayed in the influence of his splendid talents and commanding moral character, among the people of 1830, protesting against the ministers of Charles X. and Guizot, cast down by the same people to the historical infamy of the Polignacs and Peronnets whom he once helped to overthrow. So fall great men who are recreant to the truth and the responsibilities imposed by great talents. So let them fall always!

Guizot was faithful to the principles of the Revolution of 1830, till some time during his administration of the ministry of Public Instruction, from 1832 to 1836. He studied well the King during that period, and perceiving his designs fell in with them as the best means of his own aggrandizement. After becoming prime minister, in 1840, he gave himself up fully to the royal policy, and the great Protestant has since been the pitiable instrument of those Papal maneuvers of which we have spoken; the high-minded philosopher has directed the intrigues and immoralities of the French agency at Madrid—the brilliant literature who, in 1830, protested with his literary brethren of Paris, against the famous "ordinances" restricting the press, has since struck at nearly every liberal editor in Paris; and the great expounder of civilization and liberty, has superintended the odious restriction of the rights of his fellow citizens.

We have said that the aim of the foreign policy of Louis Philippe has been the aggrandizement of his family, and the invigoration of the old monarchical systems of Europe; this is its positive aspect, but there is a negative one hardly less objectionable. He was raised to the French throne with pledges to maintain the cause of popular advancement in Europe, and his great agent, Guizot, had written powerfully in favor of the popular interests, but it is well known that France has not only stood aloof from the late popular struggles in Europe, but secretly endeavored to frustrate them. Guizot endeavored to intimidate the Swiss reformers in their late successful conflict with the Jesuitical party. He sent arms covertly to the Sonderbund, but they were discovered on the route, and the fact made known to the shame of the French government. Even since the success of the reformers, he has declared, in a note dated 18th Jan., 1848, that the proposed consolidation of the Cantons—a measure which will nationalize Switzerland—or any other change in the "federal pact," shall not be allowed without the concurrence of all the Cantons—a condition which may risk everything, for the Cantons of the Sonderbund may negative the measure. Happily for Switzerland Louis Philippe and Guizot reign no more.

The struggle of 1848 has called forth the sympathies of all enlightened States, but Guizot, while that struggle was dubious, coolly refused it his sympathy; he affirmed to the French chambers that the governments of Europe would maintain the treaties of 1815. The French government was in co-operation with Austria to keep down Italy, on condition that Austria should sustain the Spanish intrigues of France against the opposition of England. It became obvious, however, that the French people would not endure this want of interest for Italy, and Guizot, by a very sudden conversion, after a resistless speech by Thiers, announced that France is in sympathy with Italy, and has always been.

These are among the causes which have undermined the throne of Louis Philippe, though the ostensible reason of the revolution was the resistance of the government to electoral reform. The people wanted elective reform that they might reach these intolerable iniquities. Notwithstanding the popular intention of the revolution of 1830, the King has steadily resisted all demands for an extension of the right of suffrage. Out of some thirty-four millions of population France has not had more voters than some of our single States. The government could, by its offices and other bribes, easily control this small number of voters, and by consequence has maintained a strong majority, in the chambers, and carried all its measures. The people, therefore, could look with no hope to the legislature. A talented minister, led by Odillon Barot, Thiers, and, latterly, Lamennais, have stood forth uncompromisingly, but in vain. Even during the late outbreak the ministerial majority was unshaken. Revolution, therefore, was the only resource.

Louis Philippe has obtained much credit in this country for his pacific policy; that, however, was but subordinate to his selfish purposes, and even the *entente cordiale* with England was sacrificed at last for the marriage of the Duke Montpensier, and the hope of the Spanish throne. The old Bourbon has gone to enjoy personally, we hope, the advantages of the *entente cordiale* in England. We sincerely hope that a Bourbon will never again be allowed to tamper with the liberties of the French. It would be a blessing to the world if the whole race of them were packed in a convict-ship and sent to Botany Bay. No criminals ever deserved more to be sent there. Walter Savage Landor, in his late noble ode to Sicily, says:

"Within the cycle of six hundred years,
Shine as a Babylon on whose towers appears
No brand of traitor—change the tree!
From the same stock, forever will there be
The same foul canker, the same bitter fruit."
Strike, Sicily, speak,
Uproot the cancer—never trust
The race again; down with it, dust to dust!"

But what is to be the upshot? What effect will this event have on awakening Italy, on the constitutional movement in Prussia, on the relations of Spain, the Austro-Italian question, and the cause of popular progress generally in Europe? We may hereafter refer to these questions.

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SPIRIT OF THE METHODIST PRESS.

Unity of Methodism—Richmond Christian Advocate on the Property Question—Northern Christian Advocate—A Dangerous Book.

The leader of the last PITTSBURGH CHRISTIAN ADVOCATE is a plea for the "Unity of Methodism," in which Bro. Hunter contends for the recognition of the M. E. Church, South, as a legitimate member of the great Wesleyan family—a proposition which, we presume, will find little favor in the M. E. Church, or among the English Wesleyans.

The Advocate reports some two columns and a half of revival news.

The NASHVILLE CHRISTIAN ADVOCATE is thoroughly taken up with local controversies on the "Five Points." The Editor seems to have fallen upon a very nest of wasps, but he is a hornet among them. The controversy between the Northern and Southern Methodists has quite escaped his notice for some time.

The RICHMOND CHRISTIAN ADVOCATE gives nearly four columns to a review of Dr. Bond's Plan of settling the Property Question. After ample quotations, it proceeds as follows:—

There now, the thing is out. We have Dr. Bond's plan! And what is it? Oh, wonderful. Nothing else but the proposition sent out to the Conference in 1844! That's all. It ain't nothing else. Well, that was not a very bad plan. No, we voted for it ourself. But will this succeed? Aye, there's the rub. Why should this do better than that of 1844? It was tried then. And it failed. Will it succeed better now? We very strongly doubt it. In estimating the probable success of Dr. Bond's plan, we are compelled to consider the following strong probabilities against it:—being carried through the General Conference:

1. A precisely similar plan under circumstances much more favorable for its adoption has been already rejected.

2. There are a great many other plans for adjusting this matter, far more exceptionable than this, strongly urged, by strong and popular advocates.

3. There are a considerable number of the delegates of the approaching General Conference committed to different and very dissimilar plans of settlement.

4. And lastly, there are many pledged to opposition, not only to every plan of division, but to the division itself: who will not vote for giving the Church, South, a solitary stirrer of the Book Concern and Churchmen.

Now among these discordant views, what hope can be reasonably based upon Dr. Bond's plan, or the plan of any one else, for a division of the property in question. Giving the Doctor the credit of having all round him, practical jokes, has he not followed an opposite course from that now recommended, too long to allow of any thing beyond getting in just at the death of his own fox. If he has always looked to the division of the property, it has been like a man in a boat looking at it, and rowing from it. He has labored in another direction too long to get the church back, even if he gets there himself, to the point of starting in 1844. After a careful examination of this plan, and indeed the whole subject, we are constrained to declare we are where we have been for several years without hope of any new element of success in the property of the church. We wish it may be otherwise. But our hope is small, and growing less.

The NORTHERN CHRISTIAN ADVOCATE gives a condensed view of the various plans proposed for the adjustment of the Property Question. One or two unimportant but important inaccuracies occur in Bro. Round's epitome so far as the proposition of Zion's Herald is concerned; one is the statement that it refers to the South "books at cost price,"—this is correct as far as it goes, but it does not go far enough to give any idea of our proposition. One important point—the most important in fact—in that proposition was that it did not include in the cost price the expense already (and therefore jointly) paid for premises, machinery, stereotype plates, &c. This makes a vast difference, and there can be no expression of our views without its specification. Dr. Bond made the same omission in his late statement of the subject. The other defect of Bro. Round's statement is that the South would undoubtedly require publications which we would not be willing to issue, and this interferes with our mutual harmony; our proposition, as we showed the other day in reply to Dr. Bond, assumes that the South will have a substantially independent book organization, and that its papers and objectionable publications could pertain to that.

The Northern Advocate contains nearly two columns of cheering revival notices.

The CHRISTIAN ADVOCATE and JOURNAL of last week contains nearly six columns of revival notices. Its leader is an article on "Our New Year Book." It would seem from this article that no pains have been spared to render this important work, (and few of our denominational standards can be more important) as perfect as possible. The Advocate says:

The publishers of the work now presented to the community, under the title of *Sacred Harmony*, found it impossible to meet the wishes of their friends without issuing an entirely new work. For this purpose they set it to call to their aid a Committee of whom they judged competent to the task of collecting the proper materials for such a publication. This Committee was organized in the month of March, 1847, since which time they have labored diligently, to bring forth a work, and as far as other duties would permit, to bring out a work which shall be worthy of the name it bears, and as acceptable to the Christian public as it is in their power to make it.

In doing this, the Committee have associated with the theory of music, and whose practical skill, sound judgment, and good taste, they have seldom, if ever, seen surpassed. And now that the Committee, with the aid of the gentleman just mentioned, have brought forth a work, we are authorized to say that no part of their work has been slightly passed over. Every tune, and every piece, new and old, has been subjected to the severest criticism of which they were capable, and in all those tunes which they have adopted, the harmony and the conscientiousness of the lovers of sacred music such melodies as will be found pleasing to the ear, accompanied with such harmonies as are creditable to the present improved state of the science. In regard to the harmony, however, we ought to say again that the Committee are indebted to the professional skill of Mr. Jackson, to whom that part of the work has been entrusted, and who, we believe, has done ample justice to it in every particular.

There is a very severe *Jue d'Esprit* in this No. on an article of one of our correspondents respecting "Qualifications for an Editor." Though the correspondent referred to was our antagonist in the series of articles of which the above mentioned was one, yet we regret the undue severity of such personal criticisms as the present. We have no idea of its origin.

We are happy to see in the present number a commendatory notice of a very dangerous book on "The Philosophy of Christian Perfection," a work that is not only utterly heterodox in its main subject, (if our standards are any longer authoritative) but involves also as many collateral yet fundamental theological heresies as any book we have read for many a day. It was obviously not written by a theologian, but by some one whose study has chiefly been Psychological and metaphysical, and who having fixed upon a Psychological hypothesis respecting Christian Perfection, has made considerable research in Theology, but with reference solely to this one doctrine; everywhere throughout the book is manifest the want of a comprehensive knowledge of Divinity by a most egregious compromising of many of its fundamentals. The correspondent of the Advocate says:—

1. It negates, or at least perverts, the doctrine of Adam's perfection.

The theory of the author with reference to Adam's perfection is worthy of note. He denies to Adam either physical or mental perfection, and says that his perfection was only moral. And yet makes the standard of the moral perfection so low, that man in his most perfect state was not free from unholy desires, or at least desire to seek gratification in "forbidden and unlawful objects."

Now if we comprehend the doctrine of revelation

and the true philosophy of Adam's perfection, it was three-fold, namely, physical, intellectual, and moral.

(1.) By physical perfection, we understand that the physical organization throughout, was perfectly adapted to its relations, uses, and ends.

(2.) By intellectual perfection, that the intellect was perfectly adapted to the sphere of its activity.

(3.) By moral perfection, that the feelings embracing the moral sensibilities, were in perfect harmony with the moral relations and obligations of man. On page 24, our author says, in one sentence, that the essential perfection of our first parents was not a mental perfection; and in the very next says, that Adam received from God "mental endowments exactly equal to the office he was to fill, and the duties he was to perform." Now if this is not precisely a "mental perfection," we know not what it is. Had he received mental endowments inferior or superior to this, he could not have been mentally perfect. Another result of this doctrine is, that man in his fallen state is neither physically nor intellectually inferior to Adam. See page 94.

2. It bases the whole theory of temptation upon a definition defective in its philosophical character and pernicious in its practical influence.

It denies the doctrine of total depravity, at least virtually.

3. It essentially confounds regeneration with entire sanctification.

4. It virtually proposes the doctrine of a supra-Adam's perfection.

5. It claims for the perfect Christian the power to perfectly meet the requirements of the moral law as originally given to Adam. See page 55, &c.

7. Finally, we object in toto to the mode of investigation adopted in this book—weighing revealed truth in the uncertain scales of metaphysics! The scheme would do honor to Germany.

Now, Messrs. Editors, we respect the ability of the author of this book, the calm spirit of investigation which is characteristic of the work, and the fearlessness with which the author applies himself to his task. We have no objection to the book, as it is not sound in its doctrine, and is calculated to do harm.

We had no disposition to animadvert upon this work. We had contented ourselves with the reading, and should have done so no more, but for the fact, made to push the work into notice. If we are so far removed from the platforms of Wesley, Watson, and the Bible, that the doctrines of this book are to be vindicated and spread among us, it is high time for us to look to it, and beg brethren, for Christ's sake, to pause before any new element of discord is introduced among us, on the subject of Christian holiness be introduced among us.

METHODISM IN RICHMOND.—DR. LYLE.

The Richmond Christian Advocate gives the following historical particulars:—

On Saturday night, the 4th inst., the first house for worship ever built by the Methodists of this city was destroyed. The house in question was not used for religious purposes at the time. In 1827, a new house of worship, Trinity, was erected; and the old one, in which the fathers were converted, and had worshipped for nearly thirty years, was sold, and has since, to the great sorrow of many, been used for secular purposes. While we were meditating an article upon the history and fate of this house, the papers of New York, brought to our knowledge another fact that has increased the interest of the subject to our mind at this time. It is the following: On Sunday morning, the 5th inst., the Rev. Thomas Lyle, D. D., rector of Christ Church, New York, departed this life. He was the Senior Rector of the P. E. Church, in the State; and was held in high esteem among the clergy, and greatly beloved by the people of his pastoral care, with whom he had been connected for many years. But what of these things? The reader may be ready to ask. Listen. In 1799, Mr. Lyle was a minister of the Methodist E. Church, and was stationed in this city. During that year, he built the first house for worship, which was destroyed as above. The coincidence is, that within a few hours of each other, he and the first house of worship, it is likely, he ever erected, and which like himself was alienated from the purposes of its first consecration, passed away from present things. In this old house in March 1816, Bishop Asbury, preached his last sermon, and a few days after went the way of all flesh.

LITERARY NOTICES.

AN IMPORTANT WORK.—*Strong & Brodhead, No. 1 Cornhill*, have for sale Bradford & Goodrich's *Universal Illustrated Atlas*, a splendid collection of Maps, Plans of Cities, &c., with explanatory letter press, statistical tables, &c., &c. The maps alone are 51 in number, finely colored. No professional man, or extensive reader, can do without such a book; he needs it at hand for frequent reference. The present book we can commend as comprehending, in an unusual degree, the requisites of a first rate work of the kind. It is elegantly "got up," and embellished with a beautiful frontispiece and vignette. It is a book, especially for Methodist preachers, who need *multum in parvo*.

THE MOTHER'S ASSISTANT for March, contains an engraving of "Ruth and Naomi," and a numerous list of articles. This monthly volume combines admirably, instruction and entertainment. \$1.00. 21 Cornhill.

GOULD, KENDALL & LINCOLN, Boston, have issued a very valuable volume, entitled "Life in Earnest," a series of lectures to young men, by Rev. Mr. Smith, of New Haven. The topics of these discourses are of the highest character, their treatment able and attractive. The volume is especially adapted to our times and American sentiments.

THE BOYS' and GIRLS' MAGAZINE for March, is the best number of this new juvenile monthly yet issued. It is exceedingly interesting, and the illustrations numerous and very fine. We commend it to all our young readers.—\$1.00 per annum.—Bradbury & Guild, 12 School Street.

the House of Commons, on the evening of the 25th, a cluster of members assembled round Mr. Stewart Wortley, and listened eagerly while he read the sermon aloud. The tolerable	Lippitt, Edward	2 00	pays to	March 15, '49
	Loring, Samuel	4 00	"	Feb. 1, '48
	Lowell, Urban	2 00	"	April 1, '48

ADVERTISEMENTS.

On. All operations performed in a careful, skilfull, and thorough manner, and warranted. ly Sept. 15, 1847.

GEORGE RUSSELL, M. D., HOMEOPATHIC PHYSICIAN, No. 2 Lynde Street.
Office hours, from 3 to 5 o'clock, P. M.
Jan. 5. 47

**GRANDIN, DUDLEY & BLAKE, SUR-
GEON DENTISTS, No. 238 WASHINGTON STREET,**
Boston, warrant the Teeth inserted by them to answer all the
purposes of natural ones. ly Dec. 8.

NOTICE. We have a large number of orders on hand for the Ladies' Repository, which we are, at present, unable to supply. If more numbers of the work can be obtained of the publishers, we shall, upon receiving the same, forward them as ordered without delay.

March 15. **STRONG & BROADHEAD.**
St.

P. W. CASE, WOODEN WARE AND VARIETY STORE, Willow Ware, Carriages, Cradles, &c., No. 340 Washington Street, BOSTON. Also, Manufacturer of REFRIGERATORS, of a superior quality, together with a complete assortment of Wooden, Tin, Japanned and Britannia Ware, and a variety of other articles for family use.

86.
Jan. 12.

NATHANIEL CARTER, WHOLESALE AND
Retail Dealer in Hats, Caps, Umbrellas, Furs, and Fur-
nishing Goods, No. 31 Washington Street, Boston.
Constantly on hand a good assortment of Pocket Books,
Cutlery, Brushes, Looking Glasses, and Perfumery of all kinds.
Also, Coach, Furniture and Silk Hat Varnishes.
March 1. 41*

FURNITURE AND FEATHER WARE-
HOUSE, Nos. 48 and 52 Blackstone Street. W. F. &
E. H. BRABROOK would inform their friends and customers,
that they continue business at their Old Stand, where may be
found a good assortment of Furniture and Feathers, Mattresses,
Looking Glasses, &c. Goods packed for country trade at short
notice.

N. B. Best quality Live Goose Feathers selling very cheap.
 if Apr. 22

AN INTERESTING AND VALUABLE
BOOK. "A RELIC OF THE REVOLUTION OF
1776." By Charles Herbert, of Newburyport, Mass., with a
 Sketch of the Author, and an Introduction, by Rev. R. Livesey,
 Editor and Proprietor. For sale by CHARLES H. PEIRCE,

Publisher, No. 3 Cornhill, Boston, and the Proprietor, Newport, R. I. Price, 50 cents. The usual discount to wholesale purchasers. Feb. 11

EDWARD HENNESSY, DEALER IN CHAIRS
and Chamber Furniture. No. 23 Brattle Street, Boston, a few doors from Court Street. Painted Chamber Furniture, of all kinds. A general assortment of Chairs, consisting of

Boston Pattern Mahogany Arm Chair, new style Cane Seat Office do. Rotary do. do. Common do. do. Extra strong common chairs, suitable for offices and stores. A general assortment of cane seat and common chairs, also Rocking Chairs and Stools of all kinds, constantly on hand, Wholesale and Retail
April 28, 1847. eply

Subscribers have removed to Store No. 114 Hanover St., and have selected a good assortment of Men's, Women's and Children's **BOOTS and SHOES.**

The public are invited to call and examine our Stock, and list of prices, before making their purchases—for we believe that we have facilities for buying and selling as low, and the long experience to enable us to select as good a stock, as can be had in the city.

Dealers can be supplied, by the case or dozen, at manufacturers' prices.

NORTON NEWCOMB & SON,
114 Hanover street, Boston,
March 8—2nos 4 doors North of Blackstone St.

G. W. PRUDEN & SON, FURNITURE,
Feather, and Carpet Warehouse, Nos. 43 and 45 Black-

stone store, where may be found a good assortment of

Bureaus,	Card Tables,	Mattresses,
Bedsteads,	Centre do.	Carpeting,
Sofas	Dining do.	Clocks,
Looking Glasses	Common do.	Chairs, &c.,

and all other articles usually kept in a Furniture Store, and warranted to be of good quality, and at as low prices as at any other establishment in the city.

N. B.—Goods leased on the most favorable terms.

March 3. G. W. PRUDEN,
G. W. PRUDEN, JR.

THE ORIGINAL STORE. THE BOSTON CHINA TEA COMPANY, No. 198 Washington St., opposite the Marlboro' Hotel, Boston, has been in operation for five years. Originated for the sole purposes of buying and sell-

ing Teas and Cfees,—and nothing else; it has met with unexampled success. Purchasing whole chops at once, and selling for cash only, at a small advance on the pound, they are enabled to make better selections, and sell cheaper than those not engaged exclusively in the trade. As a general rule there is **TWENTY PER CENT. SAVED** in purchasing of us. We will sell

5 lbs good Black Tea, for	\$1.25
5 lbs the superior Black Tea. (Oolong flavor)	1.50

5 lbs superior Black Tea, (Cooling flavor,)	1.50
5 lbs good Green Tea,	1.75
5 lbs good strong Young Hyson,	2.00
5 lbs delicious Green Tea,	2.25

Many stores charge 75 cents per pound for no better Tea. All our Teas are packed in a style peculiarly our own, in half pound to ten pound packages, comprising over fifty different kinds, and labelled with our own label, duly copy-righted, to counterfeit which is forewarned.

Achowe, a native Chinaman, who has had many years experience in Canton (his native place) in this business, will be found at the Company's Warehouse, directing and superintending the packing, &c., and will be happy so have his friends call on him.

Our aim is to sell good Tea cheap for cash. Any person, by enclosing the money in a letter, in presence of a Post Master, and sending by mail, will have the Teas carefully packed and

Orders sent through express-men answered with the same care as on a personal application, and with promptness.

An exclusive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Company in Boston, postage paid.

We employ no travelling agents.

REDDING & CO., Proprietors.

Dec. 15. eptol—cont'

THE MASSACHUSETTS HEALTH INSURANCE COMPANY, OF BOSTON,
INCORPORATED APRIL, 1847,
WITH A GUARANTEE CAPITAL, INVESTED ACCORDING TO ACT OF LEGISLATURE,
Is now issuing male persons between the ages of 16, and 65

is now insuring these persons between the ages of 10 and 60, and in good health, against the expenses of all their sickness, or disability arising from accident or disease, during the term of **ONE, TWO, THREE AND FIVE YEARS**, from the date of the policy. Premium payable yearly, in advance. No policy to attach until the annual premium is paid. For a small premium, to be paid each year, male persons may secure themselves a weekly sum of

FOUR, SIX, OR EIGHT DOLLARS,
 in time of sickness, by applying either to the only office of the
 Company in the city,
No. 4 MUSEUM BUILDING,
 Tremont Street,
 or to its authorized agents. There is, on the part of the in-
 sured,
NO LIABILITY TO ASSESSMENTS.

OF THE COMPANY. after a division of six per cent. to the Stockholders. The stock is divided into shares of twenty-five dollars each, and offers a good and safe investment to Policy holders, but a person may be insured without owning any stock.

A DIVIDEND OR RETURN PREMIUM will be made once a year, if the business of the Company will admit of it. This is very likely to occur, as this is the sole Health Insurance

TWO THOUSAND MEMBERS, obtained within the last six months. Within the short space of ten days (in the month of January last) more than 200 persons joined the institution. The affairs of the Company are controlled by twenty Directors; the Secretary is the only salaried

officer, and a proper economy is observed in all the expenditures. A liberal course is observed in

THE SETTLEMENT OF CLAIMS,

and out of more than a hundred, there has been only one in which this Company has seen fit to take advantage of its right to defer the payment ten days.

—

DIRECTORS.

Thomas T. Bell, Importer of British Goods, 55 Water st.
Holmes Hinkley, Locomotive Engine Building, Harrison Avenue.
John H. Rogers, Shoe and Leather Dealer, 8 Tremont Row
J. H. Wilkins, Paper Dealer and Publisher, 16 Water Street
Uriel Crocker, Bookseller and Publisher, 47 Washington street.
Otis Tufts, Machinist and Steam Engine Builder, East Boston

ton.
William A. Brewer, Wholesale Druggist, 90 Washington Street.
C. William Loring, Counsellor, 39 Court Street.
E. P. Whipple, Superintendent of Merchants' Reading Room, State Street.
Enoch A. Hobart, Dry Goods Jobber, Milk Street.
Seth Adams, Machinist, South Boston.

Thomas W. Hooper, Paying Teller of Merchants' Bank; resides in Charlestown.

Edwin R. Clark, Dealer in Lace Goods, 269 Washington Street.
James French, Publisher, Bookseller and Stationer, 78 Washington Street.
Luther Munn, Quincy Stone Quarrier, Sea Street.
Calvin Shepard, Paper Maker, Framingham.
THOMAS TARBELL, President.
A. L. STIMSON, Secretary.

CONSULTING PHYSICIAN :
DR. GEORGE H. LYMAN, Boylston Street.
 MAIN OFFICE, No. 4 MUSEUM BUILDING,
 BOSTON.
 March 1 op-4t

WOMEN OF THE WORLD OF THE FUTURE

NEVER MIND.

BY MARTIN PARQUER TUPPER.

Soul, be strong, what'er befall,
God himself is guard and guide—
With my Father at my side,
Never mind!

Clouds and darkness hover near,
Mist and gloom are round me,
But be thou of right good cheer,
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Guns are gained and prizes won,
Never mind!

And if now the skies look black,
All the past behind my back,
Is a bright and blessed track,
Never mind!

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill,
Never mind!

Fight for all thy bulging boast,
Dark temptation's evil host,
This is thy predestined post,
Never mind!

Be thou tranquil as a dove;
Through these thunder clouds above,
Shines afar the heaven of love,
Never mind!

LADIES.

FEMALE CHARACTER AND ITS INFLUENCE.

As Address delivered before the Female Benevolent Society of the Methodist Episcopal Church, Dorchester, Mass., March 8, 1848, by Mrs. T. W. Tucker. Published by vote of the Society.

Scarcely can we take up a periodical or family newspaper, but we perceive pointed remarks upon female character. Some of just praise, others of unmeaning, offensive adulation; and others of a sarcastic drift, just as the capricious fancy of the writer dictates; or according to that class with which the author is best acquainted. Thus is the character of woman alternately held up to the public, as of spotless purity and of angelic perfection; or, of demonic blackness and depravity. We do not design to enter upon this high ground, or meddle with such extravagant fancies. Our object is to make a few plain, simple remarks, in the hope that some of them at least, may be practically beneficial, and as we do not consider woman as an immaculate angel, or a demon, we shall speak of their general character, (allowing exceptions to every rule,) in the light in which we view it, that which is capable of being raised to an elevated moral standard, and of constantly needing the mantle of charity to shade the imperfections of erring humanity.

It is evident both from reason and Scripture, that woman was created, not as a menial, whose duty required of her an abject submission in all things, whether reasonable or unreasonable, to the imperative commands of those, whom we are willing to allow, are the "Lords of Creation," and to be numbered with other of his useful domestic animals. Neither, we presume, was she designed as merely a piece of ornamental furniture, to embellish his mansion, to be looked at, and to prove to the world, that his financial resources were sufficiently ample to justify the possession of so needless an ornament. Woman was made for a higher and nobler purpose; that of being a companion, and an equal with him, whom the beneficent Creator placed as head and governor of all things which he had created. Man, placed in the garden of Paradise, monarch over the broad dominions of the earth, with none to dispute his princely sway, found even an "Eden was tasteless, till an Eve was there." And such is woman's dignified office; to share with man his cares and mental anxieties, to participate in his joys and sorrows, and by her gentler nature, to soothe the harsh and sterner features of his native disposition.

It is melancholy to reflect upon the abuse, and degradation to which the female sex has been subjected in different countries, at different ages of the world. "The Jews," I believe, professed to think that women have no souls, a sort of animal existence. And that all their accountability, and responsibilities, pertain to this life. And if we carefully read the Scriptures of the Old Testament, we may learn that their treatment of them, accorded with this belief. By the Jewish laws, a man might put away his wife, at his option, frequently for the simple reason that she did not please him, or almost any trifling offence, apparently regardless of any affection on her part for him, or their offspring, or her helplessness and dependency upon his care. And even the punishment of death was inflicted upon her, for the same crime of which her lord would commit, and escape with impunity. Should you visit their synagogues, you may observe the little narrow, back stairs by which they ascend to a gallery, not raised as with us, to overlook the congregation, but with benches far back in the rear, and heavy balustrades in front, through which these soulless beings can with difficulty peep down, should they have the impertinent curiosity, while the fathers are expounding the Law of Moses.

In whatever nation, in proportion as ignorance prevails, woman has invariably been the sufferer, the menial, the abject slave. Among the savage Indians, all the tolls and laborious employments devolve upon her. She digs up the earth, plants, weeds, and gathers in the harvest. Pounds the corn with the heavy stone pestle, and prepares it for eating. With a rude thatched hollow out the log canoe, or sews together the lighter birch bark; and on their long, fatiguing journeys, carry their children in their bark cradles, lashed upon their backs; while their independent gentlemen, amuse themselves with war, fishing, and the chase. Even in these days, in many countries claiming to be civilized, the females are required, in addition to their household duties, to labor in the field like the horse and stupid ox, and are taught to carry heavy burdens upon their heads, while their ungentle husbands, brothers, and sons, sit in the door and smoke their pipes, without troubling themselves whether these female tenants, possess any intellect or not; provided these sun-burnt, uneducated beings, perform all the drudgery to the satisfaction of these unfeeling Visigoths and Vandals. In the dark and middle ages, females especially of the common and lower classes, were subject to insult and abuse, without the means of redress, until the days of Knight-errantry afforded them some protection.

Even the bold outlaw "Robin Hood," otherwise, Robert Hood, who with his banditti inhabited Sherwood forest, displayed a generosity of heart above that of the feudal Barons, in that he often sallied out with his band to the rescue of the injured and oppressed. So late as the days of Henry VIII., female royalty itself was made to feel the withering power of this ignominious, capricious tyrant, who was six times the sole arbiter of as many wives. From two he was divorced, two he executed, one escaped this inhuman savage, by dying a natural death, and the sixth by living until death seized him, just as he was planning another execution and another wedding.

In proportion as education, civilization, and the benign influence of pure religion prevail, does woman rise in the scale of intellectual

being, the powers of her mind expand, her usefulness and influence increase, and man is richly rewarded for the efforts he has used to exalt her character, by securing to himself an equal, competent to share with him the mental as well as physical liabilities of adverse or prosperous fortune. To illustrate the sentiment. Supposing that a man were to commence a journey with the inconvenience of a heavy pack, over an uneven, difficult road, with here and there a few brighter spots of earth, and allowing the supposition, that he took with him another traveler, should we not imagine that the unpleasantness of his way was greatly alleviated by his having for a companion, one every way qualified to sustain an equal interest with himself; who walking by his side, would share the burden of his pack; assist him out when sinking in the slough of dependency, and sympathize in his joy at the cheerful sunny spots, by pointing out the beauties of the prospect, the varied hue of the flowers, the sweet notes of the forest birds, and thus throw a halo of light and loveliness around his path-way? I say, would not this happiness be enhanced far more than his who travelled only with a menial, whom he kept in the rear, at an unsocial distance, as a thing too imbecile to relieve him of his pack, and only competent to the task of picking up his cane, and pulling out his shoes from the mud?

Perhaps at no period of the world, has female character, as a general thing, been elevated so high, and their station of equality been recognized, as at the present time, in this our own happy country. And no where has their usefulness and influence been so extensively felt and acknowledged. The Roman matrons we know, were celebrated for their virtue and sentiments of patriotism. They encouraged their husbands and sons to the combat, and deadly strife; and despatched them as cowards when they turned their backs upon an enemy. But was their system of education such as to qualify them for mental improvement, and to impart to them a taste and refinement, which would give domestic life its highest charm, its brightest attraction? Most likely they inherited from nature, both mental and physical strength, but were these incidental endowments cultivated so as to prepare them as at the present day, to go abroad over the earth and share the toils of their companions, in secular concerns, or as missionaries of the cross of Christ? I think not; and that their chief recommendation would have been their physical qualifications. And how absurd would be the idea of sending an amazon to the idolatrous heathen to *cut* them into a better faith. However rough and uneducated a man may be himself, he cannot in reality respect an illiterate, masculine, overbearing female. In a country like this, where every facility is afforded for the improvement of the female mind, there may be danger, while they are aiming at the perfection of the female attainments, of their stepping over the proper limits, and assuming a position which nature and reason must prove that they were never designed to fill; and would be liable to destroy the very bonds of equality for which we contend, by trespassing upon the natural and delegated rights of man.

For instance, their arrogating to themselves the privilege of sharing the sacred desk, as ministers of God's word, or lecturers upon popular and exciting subjects, to be affecting great wisdom in civil and ecclesiastical affairs, and to be dabbling and loud in politics, contending for "woman's rights," &c. Women have rights, or ought to have them, but these are of a local nature; and I am inclined to think, that those enjoy the greatest perfection, who content themselves with the least of them. And a lady who would aspire to control in church and state affairs, and thus invade the prerogative of man, would be acting as much out of her proper sphere, and render herself quite as ridiculous, as a gentleman would to affect the management of the minutiae of household concerns.

It certainly requires no little skill and penetration, to pass between Charybdis and Scylla without being thrown upon one or wrecked upon the other. I presume that you are familiar with the little historical anecdote of Napoleon Buonaparte, which speaks a volume. "The learned, masculine, and celebrated Madame de Staël," said, she desired to be introduced to the Emperor, after which she tendered to him some little advice relating to political, or state affairs, and that he patiently listened. Then after a moment's pause, the ungentle monarch made only this reply, "Madame, who educates your children?"

(To be Continued.)

CHILDREN.

PULL IT UP BY THE ROOT.

"Father, here is a dock," said Thomas, as he was at work with his father in the garden;—"shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever. Pull it up by the root, for nothing else will kill it."

Thomas pulled again and again at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock-root, Thomas," said his father, "which is an evil and fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion, even when found out, is hard to be removed; it is no use to trifle with it; there is no way to overcome and destroy it, but to pull it up by the root."

"You have often seen in our garden, Thomas, that when the weeds are allowed to grow, they spoil all the plants and flowers that grow near them. So it is with evil passions in the heart of a child. If a little boy is ill tempered, we must not expect to find him in good-humor, cheerful, thankful, and desirous to make others happy. And a little girl who is idle, we need not expect to be industrious, neat or cheerful. As weeds injure the flowers, so bad passions will injure good qualities. If a child is untruthful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those good and good desires that we love to see growing there. Now this is quite a sufficient reason why all bad passions should be pulled up by the root."

"Every bad habit, every evil passion which troubles you, you should try with all your heart and mind to overcome; you should, if possible, tear it up. But you will find your own strength weak, and you must apply to that Almighty Friend who alone is able to strengthen and assist you. He can take from your hearts the love of sin; and this is the only way of destroying it, as we have destroyed the dock by pulling it up by the root."

A LITTLE GIRL IN SOUTH AFRICA.

Sefolu was long the most interesting child in our meetings. I had watched her from early infancy, and believing that the Lord had marked her for his own, had often said, "This same shall comfort me." Her whole behavior and conduct gave proof that she had been born in. "Sefolu is indeed a Christian," was often repeated both by her teachers and school-fellows. Dear little creature, (for, though twelve years of age, she was very small,) I think I hear now her cordial "Good morning my teacher." She was

always the first to enter, the last to linger in kind services. When she left the infant school, she entered the upper school; and there she gave so much satisfaction, that she was soon appointed general monitor, and admirably she filled her office. Though so young and very humble and unassuming in her appearance, she exerted a powerful influence over her fellows. With a few firm words she could maintain order. By a smile, and sometimes by a tear, I have seen her subdue rudeness and opposition. Once I overheard her companions asking her to tell them some of the news of her native village. She replied, "Ah, I would rather you should ask me to tell you some of the things of God, which I have learned of my teachers, and which I forget so soon, because I do not talk enough about them." One evening, before she went home, I said, "Sefolu, who is your favorite companion?" She replied, "My companion beloved is Mantile." "I was surprised and asked, 'How can that be? Mantile died three years ago.'" (This little girl died, as a believer in Christ, at the age of 9 years.) "It is, however, so," Sefolu replied firmly. "We were not born together," (alluding to their conversion,) "we have wept together over our sins; and, before her death, I promised to think of her every day, and so I do. Mantile is still my favorite. I have communion with her spirit." "Then," said I, "you expect to see her again." Sefolu fixed her eyes upon me; they filled with tears as she replied, "If the Lord Jesus enable me to walk on in faith and prayer, I may go where she is." The next morning Sefolu arose, and, as was her custom, she read her Testament, and sang, with her younger sister, her favorite hymn. "Do you ask me what is my hope? I can only answer it is Jesus." The accustomed hour of her appearance at my door had passed; and, as I was asking about her, an aged man came and said, "Seek no more Sefolu. She is cut off." Yes, she was indeed cut off in a moment. In obedience to her widowed mother's commands, to whom she was ever most attentive, she had gone out to seek earth under a large rock, when a great stone gave way, and crushed her in a moment!—Mrs. Rolland.

BIOGRAPHICAL.

Sister LOUISA D. FOWLER, wife of Rev. E. M. Fowler, of the Maine Conference, departed this life on the 4th inst., in the 32d year of her age, in triumphant hope of immortality. John Young, in Brewer, some eight years since, at which time she connected herself with the little society there and continued an active and useful member until she entered the itinerancy, as the partner and sharer of the labors, joys, and sorrows, of our dear Br. F. Her fortitude in surmounting difficulties, her patience in trials, and the sweetness of her disposition, qualified her for the station she occupied. The summons of death was unexpected but found her prepared. When told she must die, she seemed a little surprised at first. She requested prayers, during which her soul caught the fire of devotion, and victory was obtained over the last enemy. She then bid farewell to her husband, gave directions for her burial, and left her dying charge to be "told to the church and to the unconverted." "Tell the class to be faithful, tell every one of them to be faithful; tell the unconverted to make religion their object, their only object. Jesus' smiles are precious, yet his blood is more precious," and fell asleep in Jesus.

PHINEAS HIGGINS.

Orono, March 16.

Miss ELIZA JONES, daughter of Capt. Wm. and Mrs. Polly Jones, late of Temple, Me., died at her father's, in Douglas, Mass., Jan. 27, aged 25 years 7 months. She was one of those happy ones, who "Remember their Creator in the days of their youth." Her piety consisted in a true love of God, and a true love of man. Her life was an even thread of loving obedience to God. She was modest and unassuming. Though much tried at times during her sickness, she was at last enabled, with a loud voice, to give glory to him who had redeemed her from all sin. It appeared that the idea of falling among comparative strangers, so far from the home of her childhood, and of being buried so far from the graves of her sisters, had at times thrown a shadow over her mind; for, said she, now I can die alone; I can lie in East Douglas burying ground now. Every fear had flown. Thanks be to God who giveth us the victory.

W. D. J.

Kennebunk, March 15.

Sister SARAH LEWIS, wife of John Lewis, died in great peace, in Kennebunkport, March 15, aged 35. She had been a worthy member of the M. E. Church for many years, and in her last sickness and death, she thoroughly tested the reality of her religion. And under the severe trials and heavy afflictions which rolled upon her, while consumption was performing its work of death, she felt that her foundation was sure, for Jesus was the corner stone. When asked if Jesus forsook her in the hour of trial, she exclaimed, "No, and raising her thin hand toward heaven and lifting her eyes, beaming with hope, she exclaimed, I have a treasure upon me. She has gone to enjoy it. God bless the family."

W. D. JONES.

Kennebunk, March 15.

Sister ANN J. PARSONS, wife of Joseph Parsons, of Danville, Me., died Jan. 24, aged 46. She was converted sometime in the year 1843, under the labors of Rev. J. Thwing. And although she probably erred through false delicacies, in not joining the church with her husband, yet her daily deportment gave satisfactory evidence of Christian character. Her house was made the home for pilgrims, and her hands were open to supply their wants, especially the ministers of Christ. Her eulogy may be written in few words. As a wife, a mother, and neighbor, her praise is among all. She was arrested with the typhoid fever, while laboring with the sick, and to afford relief to suffering humanity where others dared not come, and took the fever which terminated in death. But she died in a good cause, and we can but say peace to her memory.

BENT BURNHAM.

North Yarmouth, March 1.

Sister MARY H. BROWN, wife of Br. J. W. Brown, fell asleep in Jesus, Jan. 26, aged 34 years. For about sixteen years, she had pursued an even, consistent life, and, as might have been expected, her end was peace. The three last days of her life were days of more than ordinary triumph and victory, and it is supposed that not less than one hundred persons shared, during this time, her dying counsel. Some, who then promised to seek the Savior, have since repented their promise; and we look upon her dying efforts as essentially contributing to the revival we now enjoy.

J. S. LOVELAND.

Lyndon, Vt., March 16.

Dr. Fuller said, "An ounce of mirth, with the same degree of grace, will serve God further than a pound of sadness."

THE HUMAN TONGUE.

No bodily member is capable of so much good or evil as the tongue. Of this little member St. James speaks thus strongly. "The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame. It is an unruly evil, full of deadly poison." But even such a tongue is not a hopeless case, for the apostle more than intimates that it can be tamed by the help of God, though not without it. Hence he says, "If any man offend not in word, the same is a perfect man, and able, also, to bridle the whole body." But the tongue never sins, any more than the hand or the foot. The heart is the only sinner. "From the abundance of the heart the mouth speaketh." As water turns the wheel, and as steam propels the engine, so does the heart move the tongue. As we feel we usually speak. Don't blame the tongue then, but blame the heart alone. The poor tongue is only the mind's servant. What a pity that it is obliged to do so much mean work! But it is capable of noble work. It was made to praise God forever.

Suppose we now, for a moment, consider the several sorts of tongues, together with their good and bad doings. The tongue of *kindness* is full of pity, love, and comfort. It speaks a word of hope to the desponding, a word of encouragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying. Urged on by a benevolent heart, it loves to cheer, console, and invigorate the sons and daughters of sorrow. Blessed forever shall it be.

The tongue of *discretion* knows when to speak, and when to be silent. It is not cowardly; it dares to say all that needs to be said. But it does not tell all it knows. It is careful that it speaks, when it speaks, where it speaks, and to whom it speaks. It says very little to Mr. Babbie, to Miss Tattle, or to Grandmother Tell-all-you-hear-and-more-too.

The tongue of *knowledge* takes no pains in retailing small talk. Scandalous reports, or little flippant-bit affairs of any kind. It prefers sense to nonsense. It aims to say something that may edify the hearer, though it is not ambitious to teach. To please, to enlighten, to do good, is its delight. May the number of such tongues be vastly multiplied.

The tongue of *truth* never stretches itself like India-rubber for the sake of a good story! It reads all lies, white, black, or yellow. It is content to tell what it knows and no more. It loves truth for its own sake, and for the sake of its glorious author. Hence it never ornaments a story with the gaudy riddles of fancy. Its motto is, truth, naked truth, nothing but truth. It is a wonderful pity that such tongues are not more common.

The tongue of *humility* does not "speak great swelling words" about the astonishing exploits of number one. It boasts not of its own great deeds. It has very little to say of its own merits, except now and then a word or two, by way of self-defense. It takes a great deal more delight in praising others than itself.

The tongue of *chastity* remembers the Bible rule, "Let no filthy communication proceed out of your mouth." It deals not in low slang, immodest innuendoes, or by-words. It never offends the ear of modesty. It never causes the cheek of the opposite sex to blush with shame. Pure thought makes pure words natural and easy.

But a false tongue respecting another class of tongues. The tongue of *cruelty* has precious little regard for the feelings of others. Hence it often gives pain by unnecessary harshness of expression. It says, "I speak just what I think." If you complain of its severity, it says, "O, that's my way." But it is a very bad way.

The tongue of *pride* takes for its motto, "great I and little you." It glories in its own astonishing achievements. In its own estimation nobody equals itself.

The false tongue loves big stories. It has no particular objection to a good round supply of fiction, just enough to make the story interesting. It is not content to tell the thing as it is, it must add somewhat for embellishment.

The tongue of *levity* is remarkably fond of jokes, twits, jokers, and tattles, from sun to sun. Sobriety is its special aversion. Pity that such tongues are so many.

The profane tongue neither fears God nor regards man. It blasphemes the name of God, and insults the meek. It may never occupy the mouth of my reader!

The tongue of *slander*,—but I have no power to describe its abominations. It scatters "firebrands, arrows, and death" through a whole community. No rank, nor station, nor character, however exalted or holy, is free from its unmerciful assaults. From such a tongue, especially, may the good Lord deliver us.

Brethren and friends, let us learn to use our tongues to the glory of God, and to the edification of our fellow men. But if we allow this little unruly member of ours, to overcome reason and religion, then will our case be far worse than the case of that poor man who has been dumb from his birth!

J. S. J. G.

For the Herald and Journal.

THE NEXT GENERAL CONFERENCE.

Mr. Editor:—The next General Conference, if they have wisdom adequate, should correct and equalize ministerial support. The support should be made in the same sized families, and in places of equal expense to live, for some \$500, and others \$200. The marriage fees to the first sometimes amount to \$100 or \$200 more, while to the second they do not amount to anything worth naming. Sale of books amounts, sometimes, to from \$100 to \$200 to the first, to the second they amount to nothing.

Private presents amount to \$100 or more to the first, to the second they either amount to nothing, or it is reckoned to make up the pittance. Donation visits amounts to some hundreds to the first, to the second to \$10 or \$20, and is reckoned in to make up the pittance, while to the first these things are all over and above. Some receive from the Book Concern \$1000, others \$5. If these funds were this instant sunk in the ocean the church would be better off. While we have funds and some are supported by them, we cannot make a portion of the people believe but what we have enough to support us all. The evil tendency of these funds is seen from this. A number of the Southern Conferences, who have no such funds, pay on the superannuated preachers' claim 45 per cent., while we, who have them, pay from 12 to 17 per cent. only.

Pledges to public institutions the first make, are paid by the people over and above their support. The second pay them out of their own pockets. Invitations are given in Zion's Herald to those whose support will not average \$250 per annum, to come in with their donations to those whose support is \$500. O consistency, thou art a rare jewel. All this under and by the rule which prescribes the same amount of support for the highest Bishop and the lowest licentiate.

Thus I have shown the tendency of the practice that prevails among us. That it oppresses the poor and makes him poorer.

1. The effect of this is to make caste among us. Nothing is more common than for those

who are better supported, live in better style, and dress better than the commonality, to imagine themselves quite distinguished.

2. It renders the Discipline inefficient. You cannot expect the man who contributes half the support on which you can but just stay, or you will not. It would be to out-hop Hopkins in disinterested benevolence.

3. The widows and orphans of the poorly supported are often left in utter destitution, to be supported by cold charity.

4. It has crippled the episcopacy. Every one knows how the powerful operate on the stationing power.

5. It has destroyed itinerancy. We once had an itinerancy, the boast of the Methodists, the admiration of other sects, efficient and powerful, but it has departed. It was broken up by the most influential. Itinerancy united the strong and weak. Some appointments contributed twice as much as others, while each shared equally in the itinerant's labors. The able withdrew from the weak, and left them poor indeed.

Brethren of the General Conference, can you mend this deplorable case? Try and see if you can, in your congregated wisdom.

FINANCIAL.

For the Herald and Journal.

"THE POWERS THAT BE."

Br. Stevens:—Those Connecticut brethren who unite persons in marriage and residing in this State, should read and consider the following law.

Title 64, Sec. 1. Be it enacted, &c., that no person shall be joined in marriage before the purpose or intention of the parties proceeding therein, hath been sufficiently published in some public meeting or congregation on the Lord's day, or some public fast, thanksgiving, or lecture day, in the parish or society where the parties or either of them do ordinarily reside, &c.

Sec. 3d. If any judge, or justice of the peace, or ordained minister, shall join any persons together in marriage, before the purpose or intention of the parties to be married, has been published or notified as aforesaid he shall, for every such offence forfeit and pay the sum of sixty-seven dollars.

NORWICH.

For the Herald and Journal.

LARGE TESTAMENTS.

We doubt whether it is much understood that the American Bible Society have at their several depositories, (the Tract Society at Boston being one,) a very large fair printed Testament, the very desideratum of old people, and scarcely less grateful to the young; for who does not love to read a large printed book? Appended to the same is the Book of Psalms;—thus embracing the main substance of all devotional reading.

A most felicitous conception, this, for the general acquaintance of Scripture; for who does not know that much of the popular reluctance at reading is in sole consequence of the bewildering voluminousness of the same, (not knowing the important from the less important, or historical part,) together with the dim, perplexing print that curses most of the little plethoric editions now in use.

We never see a parent or guardian piously selecting one of the above as a present or keepsake to youth, but with trembling for the effect. We mean, a thing standing in the place of, without rendering the purpose of, a legible, agreeable, manual Bible.

It is of infinitely more importance that the portion above embodied should be fully, familiarly "comprehended," than that the whole, as is mostly done in the spirit of a kind of obsequy, should be traversed through and through.

We account it no sacrifice, then, but a most felicitous thought that has thus grouped in convenient form, and tangible, inviting aspect, what is of infinite importance to the thorough, familiar "gospelizing" of community; and hope that as the volume, strongly bound, costs but fifty cents, no family in the land, nor aged person, will be left long without a copy.

From the Christian Advocate and Journal.

WHY DO OUR PREACHERS RECEIVE THEIR FULL ALLOWANCE?

Messrs. Editors:—My mind has been considerably excited for some time on the subject which gives a heading to this communication. It will be a relief to divulge my thoughts. The time for our preachers to leave us is very high at hand; and it is a painful thing to my heart, to see them leaving us without their poor allowance for support; which is little enough, indeed, if they could get it all. Indeed, it does seem to be too unfeeling on our part, after they have toiled and labored for the good of our souls, and those of our neighbors—sacrificing self and self-interest—to see them going away to Conference, full of anxious care about food and raiment for themselves and their families; the circuit having failed to make up their disciplinary allowance.

Brethren, for my part, my heart almost bleeds at such cruelties and injustice. Who of us would like to go a warfare at his own charges? I do not think any of us would. But, let me ask, suppose one of us was in eminent danger of his life, and one of his fellows should sacrifice his health and domestic enjoyments, in order to give him notice of his danger, and try to rescue him, would it not be very ungrateful in such a one to see his benevolent deliverer in want, and not relieve him, if in his power? Should he not make great sacrifices to do so? But we are not indebted to the messengers of God for the knowledge of a danger greater than this; and for pointing out to us the only way of escaping such danger?

But the preachers are about starting to Conference; and some ask, what is the use of talking about their support now? Well, I confess we cannot well mend the past, but I think we may the future. As it regards the persons in fault, I reckon we are pretty nearly all in fault. Some of us may say, we do our part, and are very sorry to see our beloved preachers leave us with such deficiencies; but we cannot help it; we have done our part.

We may have made a mistake in estimating "our part." But, for the future, let our class leaders and stewards come up to the work promptly and manfully, and lay it before their several classes, and give them to understand that they are determined to pay their preachers promptly, and at the commencement of the year; and explain the obligation of doing so; and, I believe, we would have no trouble or perplexity at the end of the coming year.

Now, Messrs. Editors, I would not trouble you with my poor scribbling, if the poor itinerant's interest did not lay very near my heart. I know not whether you will think this worthy of a place in your excellent paper. If you do, you can just throw it under the table, and have no more trouble with it. But, I assure you, I esteem it a matter of no little consequence, whether our preachers are sustained or not. They are our Lord's little ones, and what we do for them, he will credit as done to himself. But, on the other hand, will he not charge any want of kindness to them, as want of love and duty to him? Can we look for his blessing here, or his approbation hereafter, if we know his laborers are in want, and shut up our hearts to their necessities?

I have been delighted in reading in the Advocate the powerful revivals of religion in dif-

ferent parts of Zion. O, may next year be as this, and much more abundant!

I think I had better stop, as no doubt I have written already more than you will think worth printing. Yours truly,

A LAY MEMBER.

A Christian should keep his accounts daily posted up for eternity; inasmuch as he does not know at what hour his Lord may say, "Give an account of thy stewardship, for thou mayest be no longer steward," on earth. And in regard to the subject treated of above, he may be sure an account is kept in heaven. He is charged with all his religious privileges, and especially the privilege of hearing the gospel preached. He will be credited for all he has done for the cause of Christ. Now, how will those who suffer the preachers who labor among them to want the necessities, or even the common comforts of life, fill up the blank on the debtor side of the ledger, when the "books are opened," of which John speaks in the "Revelation," and "the dead are judged out of the things written in the books?" Some men have a notion that the doctrine of justification by faith is wholly irrespective of good works, both in the act of "coming to Christ," and in the day of judgment. Yet nothing can be clearer than the declaration, that we shall be judged by our works in the last day. Indeed, "faith without works is dead," for living, saving faith, works by love—does the work which love enjoins—"and purifies the heart."

Go, brother—whatever may be your standing in the church, and in the estimation of the world—go, and learn what that meaneth, "Be not deceived; God is not mocked"—"cannot be deceived"—"whatsoever a man soweth, that shall he also reap."—Gal. 6: 7.—Editors Advocate.

A RACE FOR LIFE.

The fires always run before the wind, with an advanced tongue or fork in two receding flanks, and in a high wind so rapidly do the dancing, curling, careering flames leap from point to point of the dry grass, that it is sometimes difficult for the swiftest horseman to escape. The sight, especially in the night, is always beautiful, and at times beautiful beyond description. But after a while we become familiarized to it, and look upon it without emotion, as all of us learn to do upon the glorious sun, the most splendid object in nature.

At the time I refer to, I had been two or three days' drive to the town of C—, with my horse and buggy, and was on my return home. All day I had noticed signs indicating fire on the prairie—masses of smoke in the distance, lying like white clouds upon the horizon, and a hazy atmosphere—but these gave me no trouble so long as they were far away; and, busy with my own thoughts, I would pay no attention to them whatever. At length, after some of those periods of abstraction, I observed some apprehension that the conflagration was drawing near